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The
CHRISTIAN CENTURY
A Journal of Religion

A Labor Day Revival Meeting
By Carl Knudsen

Disciples Approve Union with Baptists
By George A. Campbell

Einstein and the Red Flag
By Paul Hutchinson

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The CHRISTIAN CENTURY

August 28, 1929

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Contents

Editorial
- Editorial Paragraphs 1051
- A Labor Lord 1053
- Einstein and the Red Flag (Editorial Correspondence) 1055

Safed the Sage 1057

Verse
- The Goat Herder, by D. Maitland Bushby 1060

Contributed Articles
- A Labor Day Revival Meeting, by Carl Knudsen. 1058
- A Dialogue on "Religion," by T. B. Brameld 1961

Books 1063

Correspondence 1064

News of the Christian World
- British Table Talk 1066
- China Controls North China Mission 1068
- Special Correspondence from Chicago 1069
- Disciples Approve Union With Baptists 1070

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Philosophers in New Roles

You will of course recognize the name of Carl Knudsen—even without having recourse to the contributors' box eight inches south and three inches west of the spot on which your eyes now rest—as that of a professor of theology in Boston university and a renowned exponent of "personalism." Perhaps you will be surprised to see him writing an article on evangelism. Well, it isn't an article on evangelism. And yet, in a way, it is. A revival meeting which came to such a climax in a strike town would be the most evangelical, evangelistic and Christian thing that ever happened in it.

And it isn't a discussion of "personalism" either. And yet, in a sense, it is, if personalism is not merely a theory of the nature of ultimate reality but an exaltation of the values inherent in personality. It is exhilarating to observe that the Boston philosopher does not allow his personalism to exhaust itself in metaphysical theory.

But as a matter of fact, this article about a revival meeting is a story. It is built around the perennial question as to whether preaching the gospel is merely announcing a system of doctrines and ordinances by which men may get individual salvation or whether it has something to do with the relations between people in the world of industry, and whether the church can say anything of importance to employers and workers without undertaking to hand down decisions on all the problems raised by industrial conflict.

The beneficiaries of privilege generally say to the church: Preach the gospel but let business and politics alone. You attend to your business and I'll attend to mine. The ardent reformer often berates the church for not lining up solidly in support of his specific program. Is there any other course which is better not because it is a compromise between these two attitudes but because it is right? Knudsen's story will help you to do some thinking of your own on that subject and will make it clear that Labor day is an occasion not alien to the legitimate interests of the church.

That clever dialog by T. B. Brameld

Who, in free verse by meter quite untrammeled,
Resuscitates the Absolute of Bradley
To corner Ames, is really done not badly.
(If he must change their names to make them fit
The ancient scene in which they shoot their wit,
And from the modern atmosphere to free us,
They should have been Amesius and Bradleius.)
The Absolute was Bradley's chief obsession.
But how, asks Ames, can mortal gain possession,
By processes empirical or mental,
Of a Reality so transcendental?
And what religious use has a Reality
Which is an empty and unknown Totality?
Why, answers Bradley, it has lots of use.
Without it your whole universe breaks loose.
Empirical details, howe'er you twist 'em,
Will never make a whole consistent system.
Ames thinks they will. For further argument, see
His "New Perfection number sixty-three."
And also read, if you have not yet read it,
His latest book, and see how well he said it.

THE FIRST READER.

The CHRISTIAN CENTURY
An Undenominational Journal of Religion

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EDITORIAL

PENTECOST in the year 1930 is generally accepted as the nineteenth centennial of that pentecost which marked the beginning of the work of the church. More than one denomination has already laid plans for the observance of this anniversary by far reaching evangelistic activities. The Federal council of churches, through its commission on evangelism, has recently issued a statement calling upon the whole church, through its various agencies and such allied institutions as the Y. M. and Y. W. C. A., the International council of religious education and the young people's societies, to take part in a concerted effort not only for numerical increase but for the deepening of the spiritual life. The program will include the encouragement of private and family devotions, a campaign for increased church and Bible school attendance, simultaneous Bible reading, especially of the Gospel of Luke and the book of Acts, Sunday school "decision days" at Thanksgiving time and Christmas, and further evangelistic efforts culminating on June 5, the Day of Pentecost. Here is an opportunity for the churches to engage in a common enterprise with none of the vulgar and demoralizing features of a "drive," but with intelligence as well as energy, and with the mutual helpfulness that comes from cooperation without competition.

Pentecost Centennial To Be Memorable Year

The Campaign for Public Safety

THE season which includes Labor day is an appropriate time to stress the movement in the interest of public safety, for there are large classes of dangers incident to industrial processes of which the workers are the most numerous victims. About one hundred thousand persons met death by accident in the United States during 1928. One fourth of these fatalities were the result of industrial accidents. The other three-fourths were about equally divided among motor vehicle accidents, home accidents, and other miscellaneous accidents. When a mechanical age happens to be also an age of carelessness and of imperfect sobriety, frequent fatal accidents are to be expected but few of them are strictly inevitable. Improved machinery, including the installation of safety devices and guards for dangerous machines, are a primary necessity. Accidents of the road can be reduced by eliminating grade crossings, by widening roads, and by better methods of handling traffic. A training in the habit of carefulness, including the habit of staying sober, is perhaps the most important factor. The safety congress which is to be held in Chicago Sept. 30 to Oct. 4 is expected to be the most important gathering of this sort that has ever been held.

Disciples Seek Internal Harmony

THE Disciples convention at Seattle took none of the radically conservative actions which were forecast as possible, if not probable, at a mass meeting in an area where conservative thought is in the ascendancy. The dominant note, to be sure, was the desire to preserve denominational solidarity, with special reference to winning back the wavering allegiance of that element which had withdrawn its support from the United Christian Missionary society and the other agencies which report to the convention, on the ground that these are too sympathetic with liberalism, and has for several years been encouraging "independent"missionary enterprises. This tendency was evident not only in the address of the president of the convention, which is usually considered as a keynote utterance, but also in the final success of a long continued effort to displace the president of the United Christian Missionary society, Rev. F. W. Burnham, who has held his office during the ten years since the organization of that society, in the reiteration of an invitation to the "independent" agencies to enter into cooperation with the convention, and in the reaffirmation of the right of every local congregation to exercise entire freedom in choosing the channels of its missionary activity. This last is, indeed, no new principle. Congregational independency is so deeply inbedded in the Disciple tradition that it cannot be abridged or denied. And

while stressing this principle as a gesture of friendliness to the element that has been choosing to support the evangelistic activities of the conservative "Restoration association" rather than the more liberal and varied program of the United Christian Missionary society, it was naturally impossible to violate that same principle by dictating to local congregations as to whether or not they shall insist upon immersion as a condition of membership or by casting out of the fellowship those whose practice on this point is at variance with the practice of the majority.

Baptists and Disciples Look Toward Union

EQUALLY significant was the hearty approval given by the assembled Disciples to the project of union with the Baptists. What was presented was not a formal program the adoption of which would lead to immediate consolidation, but rather a statement of principles and of a friendly attitude on the subject of unification. As between two bodies both of which are so thoroughly congregational and democratic, union must be local and general before the consolidation of national organizations could have any meaning or carry any weight. Such local rapprochements can come only as the result of a patient and long continued process of education on both sides and the gradual outgrowing of old antipathies and inherited misconceptions of each other's positions. The less liberal and less instructed in both denominations know too much about the extravagances and abuses of the other as exhibited three quarters of a century ago, and too little about the tendencies which have brought their more progressive leaders and congregations more and more into harmony. The plain fact is that there is not a single point of importance upon which Baptists agree and upon which Disciples generally differ from them, and vice versa. If they were all put together, the variations within the united body would scarcely be wider than those now existing within each separate denomination. The only real obstacles to union on either side—and they are very real though not very creditable ones—are denominational pride and stubborn adherence to traditional terminologies, practices and organizations.

The Rural Church and The Old Oaken Bucket

SORROW over the abandonment of many of the isolated rural churches which were centers of religious life a generation or two ago needs to be qualified by some practical considerations. Many of them have outlived their usefulness. In an age of good roads and rapid transportation, the very word "community" has changed its meaning. A man's community includes everything that is accessible to him with the time and means of travel which are at his disposal. Mr. Ford has had a good deal to do with lengthening the radius of the community. Important changes in social attitudes have come with the redefinition of the community, and some of these changes produce serious problems that have not yet been wholly worked out. For example, there is an inadequate sense of responsibility for the institutions of the new and more diffused community. One is easily tempted to be a visitor rather than a participant. The ampler cultural resources of the larger community are purchased by some loss of the sense of solidarity and of the neighborly intimacy which grows out of propinquity. But the cure is not to be found in a stubborn resistance to the change but in the development of the full possibilities of the new order. Much of the mourning over the passing of the rural church is mere sentimentality, like the fond memories of the little red school house which was distinctly inferior to the consolidated rural school and the township high school, and of the old oaken bucket that nobody really wants to have back in exchange for a convenient and sanitary water system. Undoubtedly there is a rural church problem, but it is not the problem of keeping alive every isolated church that was once the focus of the religious life of a countryside which, as a community, has ceased to exist.

Why Is One In and The Other Out?

ANSWERING the trenchant criticisms of Roman Catholic practice by Dr. Boyd Barrett in his "When Peter Sleeps," a Protestant (Episcopal) writer in the Catholic World, Mr. Houghton Phelps, comes to the defense of Rome. Said Barrett: The pious practices encouraged by the church lead to superstitious cults and to an abuse of traffic in "objects of devotion." Says Phelps: "Possibly a large percent of Catholic priests would be willing to cast out from the temple tomorrow, and with even a cleaner sweep than Dr. Barrett would attain, all inordinate ramifications arising from the doctrine of the veneration of saints." But they don't do it. Says Phelps: "Many priests may think it is time that the bishops restrain any exaggerated and mercenary customs which are importations from Europe." Well, here is one that says so. It is no answer to guess that others may think so but not say it. Said Barrett: Priests should be allowed to marry. Says Phelps: Mr. Mencken thinks the Catholic clergy are superior to the Protestant "not only as priests but also as men," and that celibacy makes them so. Yes, you read it right the first time. It is Mr. Mencken whose approval he considers a clinching argument. Said Barrett: Much of the Catholic ritual is meaningless to the people. Says Phelps: The use of art and ritual in protestant churches is increasing. Barrett argues for more democracy in the government of the church. Phelps replies that "Catholics are rightly quite willing to continue the practice of permitting matured and sensible Christian bishops to hand down their faith and morals." But the Catholic theory of

the right of bishops to rule the church does not hinge on their being "matured and sensible" Christians. Should the American church be autonomous? No, says Phelps. "One of the greatest things to be said in favor of the Roman Catholic church in the United States is that it has not become really Americanized." One can understand how a man who believes that the Catholic system is fundamentally right but needs correction in many points of practice can remain in the Catholic church. But why should one who believes that it is right in every point at which it differs from other churches remain out of it?

Half Speed Ahead

A SMALL boy whose newly arrived copy of the Youth's Companion was urged upon his attention exclaimed, with an air of injury, "Why, I haven't finished last week's paper yet." Who has not felt similarly overborne and swept away upon the too rapid flood of periodical literature too good to miss and too continuous to keep up with. To readers and editors of weekly publications, the monthly magazine may seem like the very embodiment of leisure. But even the waxing and waning of one moon is a short period when it is crowded as full as most of our months are with swiftly moving events and swiftly recurrent periodicals ranging from hourly editions of the daily papers to the monthly flood of magazines, not to mention the offerings of the book clubs. The literate American today is literally up to his chin in a current of literature, such as it is—and much of it is remarkably good. That sober and substantial monthly, the Century, one of America's oldest and worthiest, has announced that beginning with October it will be published quarterly. As a fact about a single magazine, this would be a matter of advertising, or at most an item of literary news. As an indication of a desire to slow up the pace, aid the harassed reader to win back a little of the lost leisure of a simpler age, and give the material of the magazines a little longer life, it has a social significance. Quarterlies are traditionally heavy, or at least academic, but there seems to be no inherent reason why they must be so. The publication of a quarterly which will be popular and at the same time worth reading at leisure and keeping for three months will be an interesting experiment.

"All Quiet on the Western Front"

TWO RECENT books about war are more than books; they are bombs. "All Quiet on the Western Front," is a whole barrage. The reviewer who first said of this book that, if enough people read it, there will never be another war, scarcely exaggerated. And it would seem to be in a fair way to be read by enough people. Since its original publication in Germany seven months ago, over 700,000 copies of the German edition have been sold. France has bought 185,000 of the French translation, and England 155,000 in English. Since its publication in the United States in June it has sold 185,000 copies. And it has been published and widely circulated in nine other European languages. This extraordinary success is an interesting fact about the book, to be sure, but it is a still more striking fact about the mind of the masses on the subject of war. What this book says, with the convincing simplicity of great art is that war is not an heroic enterprise carried on for God and country, but an incredibly nasty business, meaningless and stupid, gotten up by the few for reasons unimportant to any except themselves and fought by the many at their desperate cost; that the hearts of young soldiers are knit to their little group of immediate comrades with ties stronger than death, but not to the cause for which they are fighting to any noticeable extent; and that the 18-year olds, who went into the war before they had any mature civilian life to go back to, find themselves after the war flung into a strange world with which they have no contacts and in which it is impossible for them to strike root. The Austrian army has barred the book from all garrisons on the ground that it has "subversive tendencies." The phrase is too mild. It is revolutionary—not toward government but toward the institution of war. The other book, also by a German, is Ludwig Renn's "War." It is a vivid, and therefore hideous, picture of war. With its reports of Belgian civilians firing on German soldiers from windows, one might expect it to be more acceptable in Germany than the other. It has been widely read, but far less widely than Remarque's remarkable volume.

A Labor Lord

CONTINENTAL socialists have been speaking with derision and amusement about the new "labor lord" created by the MacDonald government when Sidney Webb was elevated to the peerage as Lord Passfield. The amusement of the continentals is not surprising, for no single act of the labor government better illustrates the peculiar genius of British socialism as distinguished from the more orthodox continental variety than this elevation of Sidney Webb; or rather of the Webbs, for the cooperation of Beatrice and Sidney Webb as the historians of the British labor movement is one of the romances of the new day in Britain.

British socialism has long since sloughed off whatever revolutionary ideology clung to it in early days. As a matter of fact it did not have to slough off a great deal, for British socialism took its inspiration from Robert Owen (and one might say from Robert Burns) more than from Marx. Even its republicanism was short lived. There is to this day a republican and a radical left wing in the British movement drawing its strength particularly from the Clyde,

where the desperation of the worker and the metaphysical acumen of the Scotsman combine to give political thought a more consistent philosophical basis than characterizes British political thought. The great bulk of British labor has long since accepted the throne as a permanent institution. The common man in the ranks accepts the monarchy because he has an honest veneration for the monarch, and the intellectual labor leader accepts it because he has come to the conclusion that labor will make greater progress if it manipulates the constitutional monarchy than if it flies in the teeth of age-old loyalties. The fact that Britain is an empire as well as a nation and that the dynasty is the only visible symbol of the imperial union of the various commonwealths is another reason for this tenderness toward the monarchical form.

But it is one thing to adjust a labor government to a constitutional monarchy and a very different task to adjust it to an hereditary aristocracy. The aristocracy is the remnant of feudalism in England. When Lloyd George was a radical and stirred the mind of England by his revolutionary budget, there was some talk even among liberals of abolishing the house of lords. Yet the labor government creates new labor peers. Of course it was all inevitable enough, granting the kind of piecemeal progress which characterizes British politics. Here is a labor government which must manipulate not only a house of commons but a house of lords. It can count on only a scant half-dozen peers to fight its battles in the upper house. What is more natural from the standpoint of political strategy than to appoint a few labor lords, some of them business men sympathetic with labor and at least one dyed-in-the-wool labor party man? Of course the necessities of the immediate situation give no clue to what labor may ultimately do to an hereditary aristocracy if it ever gains power by a clear majority and can look forward to a long lease of power. Perhaps the fact that Sidney Webb had no children contributed as much as his eminent services to the labor cause to his selection as the first labor peer. Thus labor gains its advocate in the house of lords without raising too many questions about an hereditary labor aristocracy, an institution which must seem anomalous even to melioristic socialists.

The whole incident illustrates perfectly how the peculiar political genius of England functions. British labor is radical enough and the American conservatives who insist that they would not object to the American federation of labor if it had the policy of the British labor party are ignorant of history. The A. F. of L. is more closely related to the mentality of a bankers' association than to that of British labor. The ultimate goal of British labor is a radical goal. It wants the complete socialization and democratization of industrial life. But it intends to gain this end by parliamentary means, and that means that it must gain its end step by step, following all the tortuous routes through which parliamentarianism leads. It stands ultimately in the English rather than in the socialist tradition and labors that freedom may "broaden down from precedent to precedent." Nevertheless it is socialist in that it conceives its goal of freedom in terms which have been given to it by socialist and not by English liberal thought.

The temper of British labor is revealed not only in its political strategy but in its attitude toward the older cultural institutions and values of its civilization, religion and the church for instance. One of the most radical of British labor leaders, George Lansbury, shocked a group of continental socialists some years ago by saying grace at meal time; and the founder of the party, Robert Smillie, set an international socialist congress in Brussels agog by interpreting his principles in terms of the ideals of Jesus. Arthur Henderson, the present foreign minister, began public life as a Methodist lay preacher, and Lansbury is a lay reader in the Anglican church. In spite of all this, British labor is not too friendly to the church at the present time and it can not be denied that the nonconformist church world is pretty well identified with the middle class and the liberal party, just as the Anglican church is predominantly tory. Yet such prelates as the archbishop of York have the confidence of the party, and had MacDonald been in power when the recent change was made in the archepiscopal see the archbishop of York would now be the archbishop of Canterbury. However much tension there may be between the church and labor, there is no such open break as is evident upon the continent and as becomes increasingly evident in this country, in spite of our labor conservatism.

The fact is that the British labor movement is simply carrying the whole history of British political life to its logical conclusion. Here is a nation, whatever its limitations, which knows how to initiate social change without going into social convulsions. It accomplishes this difficult feat because, in spite of the acrimonies of party strife, there is an historical sense in both the retreating forces of privilege and the advancing forces of democracy, which persuades the former to yield more than conservatives yield in other nations and prompts the latter to have a patience which revolutionary parties have difficulty in achieving. Perhaps it ought to be added that the British mind, which does not insist too much on consistencies, is admirably suited for this whole process. It is precisely because the British are politically minded, and thus distinguish themselves from the philosophic mind of Germany and the engineering brains of America, that they are able to surpass every other nation in their genius for politics. Politics is not an exact science and opportunism is necessary for its successful practice, provided there is enough honesty to save the opportunism from deviousness.

Of course there are limitations to the kind of meliorism which the British labor party reveals. It is possible that the old order will devour British labor before it changes the old order. It is possible that the British labor party will degenerate into a new liberal party, to be distinguished only in the slightest

degree from the liberalism of the nineteenth century. The man who takes only a step at a time is always tempted to lose sight of his goal and to derive premature satisfaction from some partial achievement. That is why continental socialists are so critical of British labor. While history may justify their fears and prove that it is better to be consistent than to be politic, all present evidence leads to the conclusion that the British socialists have chosen the better way. It is not at all improbable that Britain will be the first of the modern industrial nations to bring its industrial life under the control of human purposes and to accomplish this end with a minimum of social disorganization.

Einstein and the Red Flag

(EDITORIAL CORRESPONDENCE)

Somewhere in Latvia, En Route, August 3, 1929.

BERLIN is a city of contrasts. And on the afternoon before the Eddy party left that city there fell to my lot two experiences, about as completely in contrast as could happen, but both sure to live in memory among the few crystal-clear recollections of my life.

The whole story falls within three hours. The first part took place on a sheltered porch at the rear of one of the city's loveliest suburban homes, with the sunshine streaming down on flowered terraces that stretched away from our feet to the sparkling waters of the Wannsee. It was as secluded and as beautiful a spot as I have wandered into on this trip; as we sat there, drinking our tea, the bees hummed lazily among the bowls of flowers. The second part took place in a great city square. On all sides there were cold piles of granite architecture. People were packed in against each other. Bands blared. Orators shouted. Police kept careful watch. In nearby streets, lorries loaded with armed soldiers waited. The whole atmosphere was surcharged with tensity, doubt, a certain grimness.

It happened this way. Dr. Arnold Wolfers had an invitation to meet Professor Albert Einstein. Dr. Wolfers is a brilliant Swiss-German economist who teaches at the Berlin Hochschule für Politik, and who has a major part in making the annual visits of the Eddy party to Germany such memorable affairs. Einstein is Einstein. Dr. Wolfers had wished to take the entire party to meet the famous mathematician, but the delicate state of Einstein's health made that impossible. So only five of us were invited, and I was of the lucky ones. We motored out to the home that a Berlin family had made available—one of those lovely places that the wealthy have built about the shores of the Wannsee—and Professor Einstein, who lives in a miniature cottage somewhere west of Potsdam, came in an equal distance to meet us.

He came onto the porch without announcement of any kind. There was no momentary pause at the door; no attempt at proper staging. We had been looking at the beauty of the garden and the lake; there was a slight stir, and we looked up to find him standing there with outstretched hand and simple greeting. He is a man of medium height, whose stocky body filled out his suit of red-brown rough-spun cloth. The head sits solidly on the body. It is a large head, crowned with waving hair which once was black, and now shades from deep black at the roots to clear white at the ends. It blows about like the mane of a musician. Dr. Wolfers has warned us, "He looks like a magician," and the phrase is not a bad one.

The man's skin is dark brown—browner than this sun-burned tint which the summer girl of 1929 has sought to cultivate. Whether he has been thus deeply tanned by constant living in the sunshine, or whether it is his normal pigmentation one cannot decide. But the brown face, which might be shadowed and sombre, is brought to life, kept vibrant, by the large and glowing eyes. The eyes have deep wrinkles at their corners. They are the wrinkles of a man who laughs often. There are no creases cut by tensity or by frowns; not even by the frowns that are supposed to be the natural possession of the thinker. There is a mobile, full mouth, but it is the eyes to which attention constantly returns. They are very gentle, and very kind.

After one becomes acquainted with the degree of consideration which is ordinarily expected for the learned men of Europe—and especially for those of Germany—the simplicity of Einstein comes with startling effect. The man is wholly without affectation. He does not expect to be treated like a demigod. There is nothing whatever in his manner that suggests the great man affably consenting to receive the homage of the herd. Instead, with all the directness and friendliness of a child, he answered our questions and developed the topics that we suggested. He let us lead the conversation wherever we desired; he never drew away from any of the subjects that were broached. When he wished to take exception to any of the views advanced, he did so unhesitatingly, but generally with a smile. He forgot to remind us that he was the father of the theory of relativity.

So there we sat in a circle—Sherwood Eddy, with Dr. Wolfers beside him. Then Dr. Hutchins, the president of Berea, who wrote that prize-winning "American Creed" a dozen years or so ago. Then Dean Scarlett, of St. Louis. Then me. Then Professor Holmes of Swarthmore. And then Einstein. The conversation went forward in a sort of mixture of German and English. Professor Einstein understands English, but preferred to answer in German. Once in a while he would appeal to Dr. Wolfers for a precise German translation for some phrase in one of our questions; throughout the interview Dr. Wolfers—who is the finest interpreter I have even seen in action—kept up a running flow of interpretation to be sure that we were understanding what was being said.

We started with Russia, to which our party is bound. Russia suggested Italy. Einstein has no use for dictatorships anywhere, but he paid Russia the compliment of saying that at least its present dictatorship was set up by men whose motives were pure. And if—with the accent on the if—it can finally establish its economic ideas in a permanent order, it will have an effect on world history beyond that of the French revolution.

In some way it came out that Mr. Eddy is on his way to India, where he will meet Gandhi. Immediately, Einstein was eager to express his admiration for the mahatma. He doubts the wisdom of certain of the economic policies which Gandhi has avowed—probably because he believes the machine irresistible when it comes to providing the necessities of life—but the spiritual power of the Indian leader he acknowledges. India's true road, according to Einstein, is the way of non-violence; let her win her soul spiritually and culturally, and freedom in other realms will eventually follow.

Out of this talk of India and the teaching of Gandhi came Einstein's avowal of his own pacifism. "I am an absolute pacifist," he said, and put it as one of the main purposes of his life to oppose at every turning the ancient European tradition of warfare. He believes in the taking of what the hundred per-centers of Germany must call a slacker's oath: a "holy oath," he called it, never to take part, either directly or indirectly, in any act of violence. Einstein has no illusions as to the forces which oppose the cause of peace. He is quite aware of the tradition of "honor" which has constantly driven Europe to war, and that that tradition still retains power. But that does not at all discourage him nor affect him in his pacifism.

One of us tried to find out whether his pacifism is the result of his philosophic thinking, or is a reaction against the events of the past few years. "Oh, it is an instinctive feeling," he told us. "It is a feeling that possesses me, because the murder of men is disgusting. I might go on to rationalize this reaction, but that would really be a posteriori thinking."

Sherwood Eddy was eager to draw him out on religion, and took Eddington as a means of doing it. At the first mention of Eddington's name, Einstein's face lit up, and he became animated to a far greater extent than before. The German adjectives which he bestowed on the Cambridge physicist indicated a deep-seated admiration. But when Mr. Eddy, seeking to suggest that leeway for an interpretation of the universe in terms of personal freedom which certain scientists see in recent developments in physics, asked whether the great German agrees with Eddington in thinking that the veil of the unknown falls in the center of the atom, the answer was instant: "Das glaube ich nicht." There is no freedom in Einstein's universe; he left no room for doubt as to his absolute determinism. With the scientist's caution he frankly admitted that the present state of physics admits of reasonable doubt in this matter—"I only say, 'I think,'" he reminded us. "Nobody can say, 'I know.' We *know* nothing about life"—but as for himself, "I am an absolute determinist."

Religion? Of course there is a place left for religion in life; as long as the human spirit preserves its sense of the greatness and harmony of the universe there will always be religion. And in that sense, "How can the religious feeling be disturbed by science?" To be sure, the idea of an anthropomorphic father-god, from whom people may expect to obtain things, is impossible for those with scientific knowledge. But the sense of awe before what Einstein called "the spirit shown in existence" is common to all great thinkers. That, to him, I should take it, is religion.

It was at this point that Professor Holmes intervened. Professor Holmes is a Quaker, and apparently was not content to let the religious implications of the ideas of his fellow-Quaker, Professor Eddington, be dropped quite so quickly. Eddington has pointed out that some of the so-called laws of physics are really only what he calls "statistical laws." That is, that while certain actions of, let us say, atoms may be true when considered in terms of millions and quadrillions of atoms, it does not necessarily follow that these actions are always uniform for individual atoms. I cannot take space to try to interpret Eddington here; he is in print and can speak for himself. But it is plain that Eddington's statistical theory, if accepted, has devastating implications for a complete determinism. Did Professor Einstein accept it?

No; at this point, too, he disagrees with Eddington. It is unnatural to believe that there can be statistical laws which are not real laws. He could imagine a God who leaves his system absolutely free; he could imagine a God who holds his world under law in every respect; but a God who establishes a world and then plays dice with it as though its laws were not established—"das glaube ich nicht."

But, objected Professor Holmes, might it not be possible to take the total set of values that we see making for the progress of humanity and call that God? Instantly the laughing wrinkles at the corners of Einstein's eyes crinkled. "That is an American sort of an idea," he laughed. What if tomorrow we awaken to find the world cold, mankind gone? If, then, God is only the sum of certain experiences of men, with man's extinction God will be extinct too.

So the conversation went on, getting back into political fields before we were done. He does not see how America can let Europe pay the debts, unless the entire American population is to quit work and live on the receipts from Europe. (Perhaps I should label this as a German mathematician's joke, but it is a joke with meaning.) He is interested in the work of the committee on intellectual cooperation of the league of nations, of which he is a member. He believes that it may do something eventually to root chauvinism out of the elementary schoolbooks of Europe. He is even more interested in a committee on which he is serving which is seeking to unite German Protestants, Catholics and Jews in working for

world peace—the first effort of the kind in Germany.

It was with an indelible impression of a simple, kindly man, with a giant's brain and a child's heart, that we left at the end of our hour. To find a man of that kind so wrapped up in the cause of peace was to feel a new hope for Europe. But almost immediately we were plunged into a "peace demonstration" of a different sort; one that left us wondering how far, after all, Europe is from bloodshed. Our chauffeur hurried us from the quiet villa in which we had met Einstein across Berlin to the great square which lies beyond the university and the Spree, bordered on one side by the palace of the kaisers, on another by one of the great museums, and across its broadest front by the gigantic pile of the Dom—the kaiser's cathedral.

The square was jammed. Marching bands had centered here from all over the city. Above their heads waved red flags, red banners, crude cartoons. At eight points about the square orators waved their arms and shouted with all the lung power they could command. When they could shout no longer, hats came off and arms were raised while voices lifted three strident "hochs" for the soviet republic, and from one point after another there rose the deep-throated strains of the "Internationale."

The crowd did not look bloodthirsty. It was massed about as tightly as was humanly possible, and if trouble had started it might have spread quickly from one to the next. But for the most part these demonstrators looked like very peaceful, and somewhat tired and disillusioned, workingmen, with a large proportion of women. Almost a third must have been youngsters still in their teens or early twenties. Yet there was tenseness. Only three months before—on the first of May—the communists had attempted to demonstrate, with resulting riots during which 24 were killed by the police. Now, there were police in every point of vantage; with reinforcing troops, mounted and in motor lorries, massed only two or three blocks distant.

It was supposed to be a peace demonstration. That is, it was a communist peace demonstration, and there is a difference between that and the sort of peace that most of us are seeking. The badges worn by the marchers showed a soviet soldier—a most ferocious and Mongolian looking person—apparently howling out the motto of the occasion: "War against imperialistic war." And the communist peace idea is just that: first conquer the imperialist (i.e., the non-communist) states, and then communist peace will reign. The banners carried all sorts of threats to the established order. One, in particular, I remember: "The only way to peace is over the barricades."

So, in one afternoon, I listened to the expression of two different—and completely opposed—peace ideals. You find both today in Europe. There is the horror of the man of science, of the thinker and philosopher, at any continuation of the bloodshed which would turn the continent into a shambles. Out of this revulsion comes an absolute pacifism. And there is the revolt against all the old orders and systems that have ground down large portions of the populace, and sacrificed them to ruthless and needless imperialistic ends. Out of this comes communism. Somewhere between the two must lie the way to peace. Will Europe find it in time?

PAUL HUTCHINSON.

Use and Abuse

A Parable of Safed the Sage

I SATE with two men at Luncheon, and they pondered long over the Bill of Fare. And they debated as to what was good for them and what was not, and how many Calories this food had and whether it would agree with something else. And I made short work of it, for I looked for what I thought would taste good, and ate it with a Thankful Heart.

And I went on my way and was happy. But as we journeyed they marvelled within themselves.

And they said, How is it that thou givest thine order so Casually, and eatest so at Random?

And I said, I have learned with Saint Paul to eat and ask no questions, and with the dear Lord Jesus to take little thought if any what I shall eat.

And they began to count up my Calories and to tell me my faults.

And they said, Tell us what thou eatest and we will tell thee what thou art.

And I said, Not on your lives. Ye see me as I am and know not what I have eaten. Whether I eat or drink I do all to the Glory of God by eating it and forgetting it, and using my strength in Service and in Joy.

And they said, The Human Stomach is not constructed to endure such abuse as thou givest it.

And I said, Forget it. I do not abuse my Human Stomach. I eat Moderately and I never Overeat. I imitate my friends, the old Greek Philosophers, by rising from the table Capable but not Desirous. And I can trust my Normal Appetite to select from such food as is before me that which will best meet the conditions of my Body and Mind. But if ye speak of Abuse, I will tell you this. The Human Stomach is made to endure without much complaint all kinds of Abuse but one.

And they asked, What is that one and singular Abuse which the Human Stomach will not endure?

And I said, The one Abuse which the Human Stomach will not endure is Watching. The most digestible meal can be made indigestible by watching it and wondering if it will digest.

And they said, Thou lookest like an healthy man for thy years, albeit thou art such a Heretick in the matter of Dieteticks. Dost thou eat anything and everything?

And I said, Everything but Health-foods.

A Labor Day Revival Meeting

By Carl Knudsen

A STRIKE had been in progress more than a month in one of the more prominent eastern cities of the United States. No hope of settlement appeared on the horizon. There was a deadlock, all appeals for arbitration from state authorities or from private citizens being answered only by volleys of abuse from both sides. The employes claimed that the employer was making huge profits, and that the wage cut was sheer brutality. The employer alleged that the employes did not try to understand his position, and blindly demanded war time wages that were so high they made competition impossible. Most of the disinterested observers thought that the wages were insufferable before the cut. They disapproved of the manner in which the cut was made, with no attempt to explain anything to the workers and with only a blunt announcement that it would soon be effective. They were sympathetic with the strikers until they broke forth into violence in the third week of the industrial war.

The dull monotony of the workless days was broken by multi-colored posters announcing the arrival of an evangelist. Coincidentally, the revival campaign was to open on Labor Sunday. The strikers longed for the meeting, for they pictured a brass band, a high-powered, semi-ridiculous, hair-raising speaker, and plenty of "fireworks" to help them endure their drawn out battle for a living wage.

The tabernacle was packed the first night. Everything that goes with a regulation revival meeting was on hand. A brass band played dozens of familiar gospel tunes as the people streamed down the aisles and into their seats. They were "gospel songs," which, though they do not pass muster with music critics, do somehow release the pent up feelings of the multitudes. Veterans of old-fashioned camp meetings could recognize "Nothing but the Blood of Jesus," "Softly and Tenderly," "Wonderful Words of Life," "Throw Out the Life Line," "Rescue the Perishing," and "Shall We Gather at the River?"

Capitalist and Labor Leader Attend

There was no end of curious whisperings in the cosmopolitan crowd that waited patiently for the speaker to emerge with his troop of singers on the stage. Quickened interest was evident when the prominent Mr. Robert Holt Henderson, president of the Amalgamated Textile company, whose men were out on strike, appeared with aloof air, and found a row of folding chairs vacant near the rear. A wave of snickerings here, and friendly nods there, could be noticed when Reverend James Raymond Caswell of the First Avenue Congregational church seated himself near the front. Scores of people looked surprised when John Roskote, the president of the labor union, sulky looking and carelessly dressed, strolled in and sat with a small group of his own followers.

Soon the song leader, known far and wide as "Pep Jenkins," appeared from a side entrance in white trousers and shirt sleeves. For twenty minutes he led the people in gospel singing accompanied by the band. He had a bag full of tricks which seemed inexhaustible. He tried antiphonal singing, the men singing a clause, "Standing on the promises of Christ my King," and the women coming back with, "Through eternal ages let his praises ring." The atmosphere became tense when he said, "This time the strikers present will sing the first stanza, and all others will sing the second." So the strikers sang, "More about Jesus would I know, More of his grace to others show," whereupon "the others" sang, "More about Jesus let me learn, more of his holy will discern." Few were the eyes that did not turn back to see if Mr. Henderson was singing. Sure enough, he had been caught in the whirlwind, and was singing with as much gusto as the leader himself, "Spirit of God my teacher be, Showing the things of Christ to me."

In another minute the local Methodist minister appeared from the side entrance through which the song leader had come, and behind the clergyman walked the evangelist. He looked so much like his pictures in the window cards that everybody recognized him—weather-beaten face indicating that he had not lived in clover all his days, a very human smile, a pompadour of curly black hair, big, friendly, penetrating eyes, a muscular frame.

Enter the Evangelist

The Methodist minister introduced him as "Rev. Amos R. Wrightington, who has come to help us find the Lord again." It was not long until the preacher had read the first fourteen verses of the third chapter of Luke and announced as his text, "Bring forth, therefore, fruits worthy of repentance."

It was soon clear that he was not the high-powered, semi-ridiculous, hair-raising melodramatist whom some people had expected. He did not try to be funny, but held the people's attention by something like a white-hot fire in his soul. Hundreds who came to see "a show" were immediately captured by an intense magnetism and a keen human sympathy born of wide experience in the actual rough and tumble of the average man's world. The local situation had not been lost on him. He was evidently no ecclesiastical politician, for his "shots" began to hit conspicuous targets. They were not insults, however, but earnest challenges to honest repentance which demolished every man's defensive mechanisms.

Though he did not know the individuals personally the speaker seemed to sense who were the employers, and, looking several of them directly in the eye, he brought them face to face with the personal application of that third chapter of Luke which he had read with such peculiar emphasis.

"The Lord is speaking to you employers," he said, "when John the Baptist says, 'Extort no more than that which is appointed you.' Your souls will never be saved until you repent. I do not care how many churches you support; neither does God, unless you are right with your fellow men. Some of you are hard-hearted, grasping, inhuman to your employes. You are self-satisfied as you live in your luxury while many of your workers struggle along on fifteen dollars a week. You know, or ought to know, that many of your men cannot engage doctors for their families, cannot buy milk for their babies. Their family life is destroyed by the employment of the mother and some of the children. You dismiss them from your minds with the comforting thought that you are in a better position because you are worth more to the community, and that your men are getting just what they are worth."

No Impossible Idealism

At this point the evangelist showed strong emotion, as evangelists are wont to do. He was talking about families in grief over children that had died from undernourishment, of fathers broken-hearted because of the death of mothers who could not stand the strain of factory duties and household tasks combined. He brought tears to all eyes, not excepting those of Mr. Henderson. He convinced his hearers that his message was not a mere outburst of impossible idealism, for he mentioned many firms which had abolished strikes by adopting another principle in industrial relations. He mentioned shop representation, profit-sharing, joint management, joint ownership, and set up complete industrial democracy as the ideal, but said that the method was not the important thing. "The first thing," he said, "is to acknowledge employes as partners in the business rather than as means to some economic end."

He turned then toward the groups of men and women who were evidently employes. They, too, must repent, he declared. They, too, were bitter, often very selfish, class-conscious, and unsportsmanlike. Addressing the labor leaders, he said: "You should lead your men to accept for themselves the highest standard of workmanship. You should inspire them with the thought that they are servants of the public, even as is the doctor, the teacher or the minister. You should tell them that poor families can buy their products only if they produce them most efficiently. You should instill into your men a desire to understand the problems of the employers. Why do you rail at the church because it does not always take your side in the industrial battle? The church is your best friend even when it deplores your methods. It is your duty to spiritualize the labor movement so that its motives are more unselfish, less materialistic, and thus more Christian. Fight for decent wages, good housing, hygienic working conditions, fair hours, and adequate protection—yes, but choose only those weapons which are furnished by education, understanding, and integrity, for only these in the end will win the respect of the public and bring you lasting victories."

Here the preacher pictured workers as having too often won their higher wages at the price of ruthless and thoughtless strikes. He let them see what it means to gain the whole world and lose their own souls. He approved their aims as justifiable on the ground that adequate material support is necessary to spiritual vitality. But he also made them feel that there were higher considerations which had not been faced by labor leaders.

Preaching to the Preachers

There were twenty or more clergymen present. The evangelist turned to them. They had all attended revivals before, and knew that professional revivalists had a way of haranguing ministers. But after hearing the powerful attack on the employers and workers, they knew that Mr. Wrightington would not let them off with a mere bit of play-acting.

"What have you preachers done about this strike?" he demanded. "Did you do anything to prevent it? Did you not know that industrial ethics is as important a matter as domestic or political or ecclesiastical ethics? Did you realize that a situation involving the daily welfare and happiness of thousands of your fellow townsmen is no less your concern because it means delving into business or industry? Were you afraid to touch on the subject because of the presence of men who are financially interested? Did you consider that the 'whole gospel' includes a man's spirit and practice in his every day vocation? Did you ever take the trouble to inform yourselves concerning working conditions in the factories? Did you ever make any effort to attend labor meetings or to establish a working relationship between the church and the factions now at war with one another? Did you preach sermons that admitted employers or employes to the privileges of salvation while their industrial ethics remained unsanctified, in fact pagan? Have you been as much interested in reconciling these conflicting groups as you would have been in harmonizing church divisions? God help you if you have not done your duty. May God forgive you and lead you now to consecrate yourselves to this mighty task as fully as you were ever consecrated to the cause of a sober America or a warless world or a converted India."

The preachers were visibly moved. New light had dawned upon them. They had not been consciously guilty of neglect in every case, for some had not been trained to see moral implications in the industrial field. A few were guilty of allowing tact to blend into cowardice. The resentment, often felt against evangelists who excoriate clergymen, was not in their hearts. They looked at the prophet through moistened eyes that testified to their penitence and their conversion.

Fruits Meet for Repentance

"Just as I am Without One Plea," was sung by the congregation, the last stanza softly without accom-

paniment. The scene that followed seemed impossible to those who looked on with exceptional self-control. The altar was soon filled with penitents. Many who stayed behind were astonished at the sight. For among the men who knelt before the evangelist were Rev. Mr. Caswell, Mr. Roskote, and Mr. Henderson. After the evangelist had shaken hands with them all and had prayed for their souls, he asked them to give brief testimonies. Men who were not accustomed to speaking seemed to be under the mighty power of a new experience. Not the least surprising was Mr. Roskote.

A New Friendliness

Few people noticed Mr. Roskote's soft shirt and collar, badly adjusted tie, well-worn and blackened cap, unpressed trousers, and unshined shoes, as he rose to speak. "I have scoffed at the name and the spirit of Jesus," he began. "I have taught black hatred against the bosses. I have urged revenge instead of understanding and forgiveness. I asked God for his forgiveness and want to do the right thing after this." He then looked at Mr. Henderson with a friendly expression, and said, "As far as I am concerned, there is no hatred in my heart toward the bosses. Christ has taken bitterness away from me tonight and I hope it never comes back." He then found a seat with his fellow workers, being received with more cordiality than would be expected from men who might easily think they had lost a champion.

Rev. Mr. Caswell was the next man to speak. He was a handsome figure. Straight as an arrow and more than six feet tall, he had the appearance of an ambassador. He wore a wing collar which gave ample exhibition of a five-dollar silk necktie. His rimless glasses and heavy eyebrows, as well as his high forehead and thoughtful eyes, set him off as a scholar. His braid-trimmed cutaway coat, patent leather shoes, and spotless white shirt contributed to the appearance of a well-groomed and prosperous clergyman who was not suffering the pangs of hunger as he labored in the vineyard of the Lord. "I am guilty," were his first words. Some of his parishioners opened their mouths in ghastly surprise as he continued: "I have dodged this whole thing like a coward. I have tolerated monstrous injustices. My goal has been institutional success rather than Christian integrity. I have been a private chaplain to a few employers and their families rather than a fearless prophet of the whole gospel of Jesus Christ. God has used Brother Wrightington this evening to touch my unworthy soul. I am happy with a new relationship to my Heavenly Father. Before this altar I have consecrated myself to this larger conception of human brotherhood. Friends, pray that I may be steadfast."

The Boss Is Converted

Mr. Henderson visibly trembled with feeling as he began, hesitatingly, to testify. Medium sized, slight of stature, with a tired, worried face, and small, calculating eyes, he was the picture of a typical worn-out American business man. "I have been a member of the church for fifty years," he said, "but tonight for the first time I feel that God has awakened my soul. I have been hard-hearted and unsympathetic toward my employes. When I talk to my friends about them I refer to them as 'bums,' 'hunkies' or 'rummies.' I often relish my control over them, and take advantage of their poverty to show them who is boss. I have had only one concern—namely, to satisfy the stockholders. I have never exerted the slightest energy to give my workers any more privileges than were absolutely necessary to keep them working. To me they have been machines. I have been guilty of the worst sin—the use of human beings as means to my own selfish ends. I confess that my own soul has been shrunken by denying to myself the privilege of fellowship with these brother men whom I now see as children of God. The Lord helping me, I shall for the first time in thirty years of business experience let Jesus Christ come into my factory."

Mr. Henderson seemed lost in ecstasy as he closed his testimony. He walked down the aisle to where Mr. Roskote was sitting. The labor leader stood up, and the two men shook hands, their greeting giving every indication of sincerity. Then Mr. Henderson sat down next to Mr. Roskote with his right arm around the back of his new friend's chair.

The evangelist said, "Let us pray," and with fervent tones led the people in an earnest supplication to the God of all humanity. He asked for strength to come to the preacher, the labor leader, and the employer, for he knew that hard days of testing were ahead. He prayed for further victories in all places where men struggle for gold, trampling upon the bodies and souls of their fellows in the mad scramble. He pleaded for the triumph of the spirit of Christlike brotherhood. He prayed for "entire sanctification" that should include all the affairs of men in the scope of Christ's dominion, and power and glory. Men's hearts were strangely warmed. The power of God had broken in upon this disturbed area of the industrial world. Those who were present bear witness to the fact that in that dramatic hour the spirit of pentecost was born again.

The Goat Herder

EACH day, señor, I sit and watch
The goats below us there;
The while I smoke and smoking think
Such thoughts as are not fair.

I think how much like smoke are we;
A little puff, no more,
That floats into the piñon there
And fades away, señor.

Where does it go . . . how should I say?
I herd the goats, you see.
This smoke I watch and try to guess
What comes of it and me.

D. MAITLAND BUSHBY.

A Dialogue on "Religion"

Being the manner in which F. H. Bradley, were he still alive, would criticise in free verse the new book by Edward Scribner Ames

By Theodore B. Brameld

Scene—A high hill near Athens.
Characters—Bradleyicus—a tutor of the young. Amesium—a purveyor of wisdom in sacred temples.

*B*RADLEYICUS—I see you, too, my friend,
Enjoy the splendors of the sunrise here.
Amesium—'Tis marvelous from this point, I quite agree.
And may I ask to whom I am indebted
For this greeting at an early hour?
B.—A traveler from England; but my name
Will indicate to you my early lineage:
It is Bradleyicus.
A.—And I am called—for such is fate!—Amesium.
But I am from a farther country still, America.
My ancient predecessors draw me here: I am, you see,
A preacher of philosophy, in which old Athens
Set a standard far beyond us still.
B.—How glad I am to meet you here, my friend.
I know you now: you are the dangerous man
(I say it with a twinkle in my eye)
Whose works on God upset so much our peace of mind!
And now I should be flattered had my name,
As author of "Appearance and Reality,"
Claimed your attention, too. Will you enlighten me?
A.—Of course it has. When you first mentioned yours
I wondered, could you be *the* one; and yet this meeting's
Not so very strange: philosophers like us
Yield often to the magnetism of this Grecian place.
B.—I thought perhaps you'd come to earn the rest that is your due
Since your new book, "Religion," is available.
I finished reading it perhaps a month ago.
Might I discuss its theme with you a bit?
A.—By all means, friend. Suppose you tell me frankly
What you think. I will not disapprove too much
As you proceed along, for that would only hamper
What you say. I'll keep my refutations to myself.
(They sit beneath a spreading tree and watch the sun
Climb higher in the cloudless sky inverted over them.)
B.—Of course you know, Amesium, that idealistic thought
Is not too apt to follow all the views of pragmatists.
And it's the latter title—is it not?—which you
Have claimed for many years. I criticize you, then, because
I do not think that you afford an answer. . . .
A.—Spare me not!
B.—An answer to the riddle—of reality. How can we mortals
Solve it, if at all? What does it mean?
"Religion," so I think, falls short because the book
Concerns itself with but a part of what must be the whole—
The mighty Absolute!
A.—But are you sure your Absolute avails religious thought?
No mortal's even glimpsed that transcendental realm.
B.—You're justified, I think, in asking this of me.
But can we turn from it, as you would do?
For that which holds all Truth and Good, all Love,
And, too, the Beautiful, must goad us on
For an infinity.
A.—Well, answer this: does that which you describe
As Absolute conflict with what "Religion" says?
God is, to me, perfection in our lives. He, too,
Is true and good, and represents the highest aims of human kind.
B.—When you admit as much as this I sometimes think
You're granting what I hold. And if I don't forget
You even call him Absolute when writing
Of that Other which embraces all the selves within the world.
But what you mean by that which is ideal,
Or that which is the All, departs from what I mean,
You may be sure. You are empirical in your approach:
To go beyond such premises to the complete and Whole
Would contradict your view; am I not right, Amesium?
A.—You are, Bradleyicus.
B.—Intelligence and love, the ordered world
A valued place to live—these are the roots of what
You call religion, are they not? But, as a pragmatist,
You say they're found in actions, not in laws.
There are no other laws, in fact, than what

* Religion, by Edward Scribner Ames (Holt).

Are instrumental to a social end. Away, you cry,
With the dogmatic or abstract, or what is
Orthodox finality. Experience in its flux is king!

A.—You know me well.

B.—But stated thus, your plan ignores, it seems to me,
A portion of the whole. Confined to what we practice
Day by day (though we should even seek ideals in acts)
It does not meet that tendency which all men have
To hunt Totality, that Infinite transcending
All we know and all we are. It's this I call the Absolute.

A.—But if it can't be reached, is not my God a better one?

B.—You'd trap me, shrewd Amesium! I did not call this All
A deity. Nor could it be; for it defies conception, as I've said.
To answer you, therefore, demands a twofold vision on my part:
There is an Absolute which is not God;
There is a God which is not Absolute.

A.—I'd like to hear your answers if I may.

B.—With pleasure, but in brief. I'll mention first the cosmic All,
Or rather what it would be were it known.
I'd have you note that it provides what you ignore.
We strive to reach finality through *thought* alone;
And thought is always incomplete to us.
The subject of a judgment, you'll observe, is a mere "that"
Forever qualified by "what," the predicate.
The "that" and "what" of course are not in fact apart;
And yet we see them play their diff'rent roles:
The "that" a mere existence, as it were;
The "what" an ideal content always working loose from "that."

A.—And why is this?

B.—Because the given judgment never is at rest.
The ideal content would approximate existence but cannot.
The latter, as the subject, ever reaches far beyond
The adjectives which strive to equal it.
And they (the "what") in turn transcend that which they seek.
For they are always relative to subjects not yet giv'n.
I'll illustrate these vague remarks:
An apple is a subject qualified by adjectives;
It is them all (it's sweet, let's say, and round and red
And good to eat), and yet it's something more than everyone.
As a full whole it never is described entirely,
Because its "what" is incomplete in equaling its "that."
And, too, the "that" is always joined with other "thats"
Which are related to its meaning in reality. . . .
Now looking at the adjectives which constitute the "what"
(As red and sweet, let's say) we see they, too,
Are not confined just to the single "apple" here at hand.
They stretch beyond; nor do we ever see just where
The point is reached that they would join with what
Embraces all that they could ever qualify.

A.—I think I understand.

B.—You follow well; for what I've said is but a start
To my philosophy. Just why our thought
Is equal to the real I shall not dwell on here.
I've said enough, I think, to show the reason why
We seek—and must—the Absolute.
Truth strives to unify within a single whole
The diff'rence separating subjects from the predicate.
Thus Truth would heal this malady so that the subject
Is no longer merely given fact,
But takes upon itself a total universe.
Yet Truth is never able to complete its task, to reach its goal:
In qualifying reality our thought must recognize
The "what" divided fatefully from "that,"
And it can't so unite them as to banish mere ideas
(The ideal content or the predicate)
For it is only in ideas that thought has life. . . .
But, even so, there is an Other than mere thought
Which thought desires though it cannot know:
Thought holds this Other incompletely formed
Within the judgment's stuff. And though it cannot reach
That Other-Absolute (for at its best the Whole to finite minds
Is but Appearance, nothing more), though infinitely seeks
To own the Whole of which it owns already sep'rate parts.

A.—And that is why my plan is incomplete?

B.—Yes, that is why; you would ignore,
In coping only with the practical, the very source and goal
Of all we know and are: the All enfolds, not only final Truth,
But also all reality, within itself.

A.—And yet you say that God is not this All?

B.—A God to be of value in the world ought to be knowable.
To give the Absolute such qualities as this

Transforms it into what it cannot be.
A.—But still if you admit the Absolute is what is all-embracing
In the world, including therefore final Truth and Love,
How can there be another thing less perfect and called God?
B.—You'd catch me in the meshes of my scheme, Amesium.
There's but a single answer I can give:
And that's to have a God who's really less than All
And yet to serve the purpose of a Being
Whom men may worship as supreme in their own eyes.
This is an inconsistency, I must admit.
But if you theologians need a God,
Before the majesty of whom you may salaam
Like servants to their lord, well then—
This is the best that I can do.
A.—And how is such a God apart from mine?
B.—As we have talked along, I've come to see that we are not
As much at odds as I had thought.
My God, like yours, is not a wholly transcendental God.
But even now, I could not be converted by your plan;
And I've three reasons why.
A.—Elucidate.
B.—First, then, my friend, you blind yourself
To what I say is vital to all thought: the Absolute!
Who granted you the devastating right
To sweep away with but a word
The vitalizing stuff of which this universe is made?
A.—And next?
B.—And next, you say we'll have a God who represents
The highest aims in life, the "total living process"—
If I quote you right—all glorified with flawlessness.
But yet you quite ignore the inconsistency of this:
You do not call your flawless God a lesser than the Whole
Which he must be, if you insist on one at all.
I think I'm fairer (you won't mind?) because I say
The Absolute and God are not the same,
And yet are both conceivable in part.
A.—And third?
B.—And third, the God I'd recognize at all would hardly be described
In terms of socialized *ideals* of human kind.
If he's a personality, as you, too, say,
Then why could he not be a pantheistic God
Embodying in part our finite personalities
But as they are, not as they are
Idealized?
A.—I've listened with much interest to your words, Bradleyicus.
B.—And now I think it only right to bare my chest
That you, in turn, may drive a thrust at me.
A.—Another time. For though philosophy is sweet,
It does not satisfy my appetite for more substantial food.
B.—You're not alone, Amesium. Let us descend this hill
And break our fast.
(They both arise and clamber down the rugged slope.
Their friendly tree is left alone to watch the mounting sun.)

B O O K S

Re-thinking Authority

THE AUTHORITY OF THE BIBLE. *By C. H. Dodds. Harper & Brothers,* $3.00.

BOTH time and temperament must be reckoned with in this mooted question of authority. In the religious realm, the great church schism shows no absolute distinction, for there have been, and are, rebels among Romanists, even as there are always conformists, "light half believers," and conservatives who revere dead radicals, among Protestants. *Athanasius contra mundum* is now the type of Catholic orthodoxy, and St. Francis, one of whose rules was obedience, began his career by disobeying his father. Our own age is singularly inhospitable to authoritarianism in any form, and the whole world seems to have adopted the Missouri trait. John Dewey, priest of pragmatism, can paradoxically be certain that "the love of certainty is a demand for guarantees in advance of action. Ignoring the fact that truth can be bought only by the adventure of experiment, dogmatism turns truth into an insurance company." Thus we seem faced by the dilemma of blind submission to static and outward standards, or of a trial and error attitude, prodigal of all experience, and content with the crumbs of casual discovery.

While Prof. Dodds in this work attacks only one phase of the general problem, we are made conscious, in reading it, of the different moral and intellectual climate that is ours. Thomas Aquinas could quote approvingly, in his "Summa Theologia" of the thirteenth century, the dictum of Augustine, written in the fifth, that "if any error were discovered in Holy Writ, the authority of Holy Writ would be destroyed." This, as we know, is still the position of the Roman church. Yet tradition has always provided a safeguard for interpretation, even as the Anglo-Catholics, by the same means, can abandon the conception of an infallible Bible, without disturbing the content of the great creeds. Even orthodox Protestantism, such as is found in Dr. Francis Patton's "Fundamental Christianity," concedes the weakness of assuming the au-

thority of Scriptures in order to prove the doctrine, and reaches a safe haven only through the aid of probability. Indeed, he goes so far as to affirm that "the great truths of Christianity do not depend upon the doctrine of inspiration, but stand *in their own right* (the italics are ours) and on the ground of the specific evidence which supports them." Here is an emphasis far removed from that of the Angelic Doctor, but we reach the penultimate in Prof. George A. Coe, who declares that "the Bible cannot possibly be a sufficient textbook for Christian living."

The first part of this book examines "The Authority of Individual Inspiration," and is an erudite study of the prophetic consciousness in its successive stages. Professor Dodds distinguishes between the mode of apprehension, the "numinous" element, as Otto describes it, the psychic abnormalities, the predictive features, the literary forms that are employed; and the actual content of the message. Allowing for all the "time-relativity," the transformation of holiness into a moral idea, the sublime assumption that the Divine acts upon principle, the description of God in terms of highest value, and the gradual attainment of a conviction of ethical monotheism, are felt to yield an authority which is independent of infallibility and inerrancy. It is the authority of truth, and not the truth of authority, that marks the permanent contribution of the Old Testament.

A second division on the "Authority of Corporate Experience" makes it clear that within the complex unity of the Old Testament canon, there is no witness to any finality of achievement but rather to a process. The tension between fixed dogma and experience calls for a revision of judgments. The Deuteronomic reform, the moral generalizations of Proverbs, the wider range of vision in the Psalter, the skepticism of Job, the gentle cynicism of Ecclesiastes, and the outlet for repressed ideals found in the Apocalyptic writings, pronounce the most sacred estimates as under sentence of life.

The lack of finality in the Old Testament and the issues between nationalism and universalism; righteousness and grace; justice and human suffering; this-worldliness and other-worldliness; transcendence and immanence, prepare the way for the "Authority of the Incarnation," which, if it does not solve them, at least leads us into a fresh synthesis. Here, to our mind, the writer is at his best. We are given a synoptic view of the New Testament message that emancipates us from detail. A concept of the authority of Jesus is presented, which neither resorts to an unreal simplification, nor to an eschatological emphasis that yields only an "interim ethic." The atomistic approach gives way to a total impression of a personality functioning at its highest in conscious communion with God. While there is no authority so external to ourselves as to absolve us from the inexorable responsibility for our own beliefs, the finality of the work and influence of Christ and his transcendence of history are made to provide a true objectivity of judgment.

The last division of the book deals with the "Authority of History." Through the re-arrangement of the documents in their true chronology, and by a study of the "broad rhythms of history," the writer endeavors to reconcile the temporal and permanent elements of Scripture. When everything is said and done, authority is dependent upon a subjective criterion—"Why do you not from yourselves judge what is right?" We are made to escape, however, from the tyranny of proximate impressions through history as the enlargement of personal experience, and through "a revelation whose unique quality is measured by the uniqueness of Jesus Christ himself, and his relationship to the human race." Thus we are declared to be able to retain the Bible as the "Word of God."

Tragic indeed may seem all the efforts to re-establish the authority of the Bible, for it would appear to indicate that, even at this late date, the actual contents have never been able to exercise an immediate and intrinsic influence even upon Christendom. However, unless we are content to have the Bible reduced to the level of a formal report, which is approved without being read, or rejected out of hand by a sophisticated generation, such a valuable monograph as this must render far more than "first aid."

W. P. LEMON.

Books in Brief

An Outline of Abnormal Psychology, edited by Gardner Murphy. The Brothers Karamzov, by Fyodor Dostoyevsky. The Death of the Gods, by Dmitri Merejkowski. (*Modern Library*, $0.95 each.) Three new volumes in this notable series which is remarkable for giving you your money's worth. The first is a compilation from many well known scholars. The second is one of the greatest of modern novels—nearly 1,000 pages for less than a dollar, but size is not the chief element in its greatness. The third is the story of Julian the Apostate by the great Polish writer who is best known for his "Romance of Leonardo da Vinci."

What We Preach. (*Judson Press*, $1.50.) Twenty sermons by as many representative Baptist ministers. The contributors were not chosen to represent any particular section of the denomination. Still, as a matter of fact, they do express the progressive and forward-looking mind of the denomination as well as its evangelistic zeal and spiritual power.

CORRESPONDENCE

A Manufacturer Speaks

EDITOR THE CHRISTIAN CENTURY:

SIR: In inclosing my check to renew my subscription to The Christian Century I feel I should with the remittance tell you that I do not approve of your publication. The impression I get is that very often you publish half truths which make an unfair presentation of the subject treated. Your criticism of the capitalistic, competitive age in which we are living fails to consider in a practical way the selfishness that is embodied in a greater or less degree in everyone. We cannot live successfully in the way of being of use materially in giving employment and so forth without taking account of existing conditions.

I think you published an article a couple of weeks ago by Dr. Hutchinson in which he made the statement that 700,000 workers were thrown out of employment and left the inference that those 700,000 workers had no way to earn a living. To one who has as little economic sense or knowledge as the average minister the statement of Dr. Hutchinson would be taken just as it was written and would make an unbalanced mind, as every mind is unbalanced that makes improper deductions from false or limited information.

The modern brain is evolving material improvements so rapidly that there is no stability to production in any line. The demand of the public for the latest or the lowest price forces down old industries and forces up new industries changing employment for thousands who do not welcome change but all the time providing more and more of the necessities and luxuries to all who are a part of the economic system.

If you men who see half way around the subject and go off on tangents were given the job of handling the labor problem of this country, my judgment is that there would be several times 700,000 people out of employment and a good many companies wrecked within twelve months.

Why then, you ask, do I continue to subscribe to The Christian Century? Because you bring up problems that every Christian man ought to be thinking of and helping so far as possible to reach a solution. If you would only be careful about your facts, I would be able to enjoy The Christian Century as well as profit by its articles.

Cleveland, Ohio. R. J. FRACKELTON,
President Chandler & Price Co.

Organizing a Community Church

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just taken the pastorate of the Flanders Baptist church at East Lyme. Immediately preceding my coming, action was taken by the members to the effect that the name was changed to Baptist and Community church. This seemed the wisest course under the exigencies of the situation and I sincerely believe it is for the best. This is the only Protestant church in the community and certainly a great deal should be accomplished. It now remains to draw up a plan for continuing the church under this agreement. This of course has to do with basis of membership, the relation of those in the community who are willing to support it, but hesitating to join, expect to share in the directing of the business. Also there would be the other matters necessary and vital to the ongoing of the church. I am anxious to retain, or perhaps rather to infuse into the membership, the true vision and passion of Jesus in striving to realize the Kingdom in every way possible here in East Lyme. I write to you thinking that perhaps you may have some information in the matter of "by-laws" for community churches, or can direct me to some source of the same.

East Lyme, Conn. MARION NILSSON.

[Address, Community Church Workers, Room 1302, 77 West Washington St., Chicago. EDITOR.]

The Perils of Social Provincialism

EDITOR THE CHRISTIAN CENTURY:

SIR: The most striking statement in Prof. Holt's article "Religion and City Tensions" is his indictment that "Religion has a working alliance with social provincialism." It is too terribly true. In every city and town when Sunday comes the whole community is divided into social groups. The children, who on week days go to school together and attend scout meetings, on Sunday become separated into clannish Sunday schools. Business men who work together in the interest of the town break up into denominational men's classes on Sunday. Women who during the week are united in women's clubs or welfare work are divided on Sunday. In our town we have a strong Masonic lodge with a glee club that has won renown. On Sunday these men are so scattered among the churches they are hard to find. Almost every organized effort in modern life with the exception of the church contributes to the breaking down of social provincialism.

We might as well face the fact that Sunday is a day set apart in our American life for the indulgence of social provincialism. Our Sunday is a far cry from the old Hebrew sabbath or the early Christian Sunday. What troubles me is that however much we dislike social provincialism as ministers we are so powerless to do anything about it. To enter the Christian ministry we have to be linked with a denomination. To preach we have to be called to a church. The church to which we are called has already formed its constituency. It is the church of a chosen few and held as such by those who make up the membership and by every one in town. The moment a man steps into a town he is linked with the social group who make up the membership of his church. The minister who accepts the situation becomes the secretary of a club or the pet of his parish. The minister who does not accept this situation, who wants to be a Christian minister in his community is really in an impossible position. He is accused by his own people of having dealings with publicans and sinners. The community, on the other hand, knowing him to occupy a denominational pulpit on Sunday, brands him with the theology and the social strata of his church.

Impossible and ridiculous as all this is, I firmly believe that there is no more needed contribution to our American life than ministers of Christ who will find time to hold meetings and do work with people of all faiths and all racial backgrounds in his community. Among the young people scouting offers a rare opportunity. With adults a Sunday evening forum in a school hall is not only good education; it is a true Christian use of Sunday.

Methuen, Mass. ROBERT W. A. JENKINSON,
Minister, First Church, Congregational.

Portuguese Is Included

EDITOR THE CHRISTIAN CENTURY:

SIR: In your issue of August 7th, Dr. H. C. Tucker, of Rio de Janeiro, in his communication notes that no mention is made of Portuguese in the announcement of special courses on Latin America, to be given in the fall of this year at the Kennedy School of Missions.

May I state that the Kennedy School of Missions has been offering Portuguese for the last nine years. In our last catalogue the courses are announced as follows: "An introductory course in grammar and conversation for missionaries preparing for Brazil. For missionaries on furlough courses will be arranged according to requirements."

The instructor is George B. Nind, for many years a missionary in Brazil, the Cape Verde islands, and Madeira and among the Portuguese in New England.

Hartford, Conn. LEWIS HODOUS, Secretary,
Kennedy School of Missions.

Dressing for Golf

EDITOR THE CHRISTIAN CENTURY:

SIR: In your issue of June 12 I was interested in an article in which appeared a statement, "dressing for golf to go to church just isn't done," and I thought you might be interested in an actual experience of this kind in our community.

The minister of our Congregational church, realizing the lure of golf, which is the leading recreation here, announced that he would have a morning service at 8 o'clock every Sunday for all who wanted to spend the day out-of-doors, and that people might come dressed in their outing clothes. The men responded, and families who were going away for the day attended this service also. Men who had not been coming to church attended this service, which was as dignified and reverent as the regular morning worship. I believe the contacts made during those weeks of worshiping together will prove fruitful of results this fall.

Owosso, Mich. MABEL MORGAN.

It Worked

EDITOR THE CHRISTIAN CENTURY:

SIR: This is just to report on the use of your "Turn It Around" order of service. I used the enclosed order (hymn, children's sermon, scripture, sermon, service of worship) last Sunday and found it very effective. People stayed awake, they came on time (order of service was advertised), but best of all I believe the sermon did produce a spirit of worship that was very helpful. I omitted the Congregational prayers and the invitation to confession because, frankly, I know no one would have taken part. I intend to use this same order with one slight change next week. 83 percent of the congregation who voted, voted that they liked this order; 80 percent that it was more conducive to worship.

Campbell, N. Y. S. HALL BARRETT, JR.

NEWS *of the* CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Presbyterian Church, U. S. A. Reaches Two Million Mark

For the first time in its 141 years of existence, the Presbyterian Church in the U. S. A. has a communicant membership of two million people, according to the official census just made public by Dr. Lewis Mudge, stated clerk of the general assembly. The exact total membership is 2,004,467, a net increase of 41,629 for the church year just closed. This is the largest annual net increase in the past four years. The number of new communicants added on confession of faith was 113,995, the largest accession of new converts in the past five years. Dr. Mudge calls attention to the fact that all Presbyterian statistics relating to membership are based solely on the number of communicants in good standing, and not on the Presbyterian population or upon the number of baptized members. The number of infants baptized during the past church year was 45,470, an increase of 846 over the previous year, and the largest number in the past four years. The Sunday-school statistics are less encouraging. The total number of Sunday-school members enrolled is now 1,595,313. This is a loss of 18,700 for the year, whereas for the previous year there had been a gain of 17,498.

Methodist Property Figures

The publication of the "General Minutes" of the Methodist church, under the editorship of Dr. O. S. Baketel, reveals the fact that the value of the material possessions of the church is $736,000,000, an increase in eight years of $200,000,000. The churches and parsonages make up two-thirds of this vast amount, the other third being property and endowments of educational institutions.

Ill Health Forces Dr. Orchard To Resign

Dr. William E. Orchard, minister at King's Weigh House church, London, has been forced temporarily to give up his pulpit on account of ill health. Specialists report that Dr. Orchard is not suffering from any organic trouble, but that his heart requires an extended rest.

Zionists and Non-Zionists Unite for Rebuilding of Palestine

The final sessions of the 16th biennial Zionist congress, held at Zurich, Switzerland, brought to a close the stormy debates over the ratification of the Jewish Agency pact, which formed the major question on the agenda. The pact of harmony between the Zionists and non-Zionists, pledging both to the cause of rebuilding Palestine, was signed by representatives of 15 countries on Aug. 14, the day of closing. Dr. Louis Marshall, chairman, in concluding the sessions, expressed his appreciation to Dr. Chaim Weizmann and the Zionist executives for "enabling us non-Zionist Jews of America to share in the work." A mutual understanding between the warring sections has thus been reached. The result, says the American Hebrew, "justifies the optimism of the American Zionists as well as non-Zionists, who will now buckle down with zeal to the joint task of rehabilitating Palestine as speedily and thoroughly as their efforts and means will permit." At the closing session Baron Edmund de Rothschild was elected honorary president of the council; Dr. Chaim Weizmann, president; Louis Marshall, chairman; and

British Table Talk

London, August 6.

THE chief scout, "B. P.," has been made a baron. He has passed his three score years and ten; but happily he is hale and hearty as ever. In twenty-one years he has seen out of small beginnings a mighty international order of boyhood arise; and last week, in the Jamboree held at Birkenhead, he had the reward, enjoyed by few pioneers, of seeing translated into deeds the dream which he dreamed. From every nation scouts had come together to celebrate their coming of age. And B. P. saw his dream come true. The accounts of the Jamboree leave a somewhat confused picture of great doings. Marches, rushes, vast assemblies, seasons of worship, thousands of smaller groups, a medley of tongues; all kinds of religion but chiefly Protestant Christianity, and Catholic. The archbishop of Canterbury and Cardinal Bourne both visited the camp on Sunday, and the cardinal gave emphatic testimony to the way in which the scout movement had been true to its principle not to interfere with the religious beliefs of its members, seeking rather that they should be good members of their own community, whether Jewish, Catholic or Protestant. Among the scouts were 50 blind scouts, 50 deaf and dumb, and 50 cripples. But more space is needed than is here available to describe the varieties of boys who had come to celebrate this festival. There are many internationales in the world of today; but none perhaps more full of promise than the scout movement, in which every scout confesses that he is a brother to every other scout, wherever he may be found. Twenty-one years ago on Brownsea island a troop of 21 boys held the first scout camp. Last week the same flag was hoisted over the Jamboree at Birkenhead, where more than 50,000 scouts were assembled and the same horn sounded; and these 50,000 were only a small fraction of the world's scouts.

The Jamboree And "B. P."

* * *

Towards the Hague

The main interest in our political life gathers together about the Hague, where the Young plan is being debated by representatives from the powers. Mr. Snowden has made it plain that he will resist attempts to readjust the problem of reparations by the simple measure of reducing the amount due to Britain. It would be idle to pretend that he is speaking only for himself or his party; there is a general agreement that particularly in France and Italy there is too little readiness to understand the financial position of this nation. In every party there is a readiness to support a statesman who will resist any agreement which will increase our heavy burdens. No one of whom I have ever heard wishes this nation to escape from any of its obligations; it is ready to pay its debtors, but a day in which France and Italy are industrially prosperous, and we are fighting hard against depression, does not appear to most men a suitable time for relieving the European situation by surrendering, for the benefit of France and Italy, some part of the debts due to us. This at any rate is the way most minds are going, and I anticipate that there will be some awkward moments before an agreement is reached, as I believe it will be reached. Meanwhile the French press is taking up a chorus of criticism, somewhat mordant, of the chancellor. That will not move him greatly. It must be added that the withdrawal of gold by France from London is irritating the financial authorities; if it means that the bank rate has to be put up, that will not diminish the irritation against France, which is widespread. The conference at the Hague is recognized as one of very great importance. Mr. Wickham Steed writes concerning it: "The Hague conference may succeed or it may fail. It may last a week or it may go on—with an interruption during the league assembly—for months. Its failure would leave confusion worse confounded. Its success might open a fruitful epoch in international relations, an epoch on which a general agreement upon the reduction of naval armaments would set its seal. Will wisdom be justified of her children?"

* * *

Other Political and Social Notes

The prime minister will probably set out for Washington in October; this will mean his being absent from parliament for a short time, but I imagine no one will seriously criticize this. . . . The cotton deadlock continues; it is now the beginning of the second week, and the feeling of the spinners is apparently hardening against any reduction of wages. . . . The independent labor party, over which Mr. Maxton presides, is not prepared to leave the government without its frank criticism. Moscow moreover is very angry with Mr. MacDonald, who must be prepared to be charged with the taint of the bourgeois. Mr. Bernard Shaw has been recalling how once he knew a young Scot who was so uncompromising that he imagined that such a man could never attain any office. That man is now the prime minister of Great Britain.

* * *

A Warm-hearted Manufacturer

Last week Mr. Bernhard Baron died. He was chairman of Carreras limited; a very wealthy man who had made his way from humble beginnings. Born in Russia,

(*Continued on next page*)

Lord Melchett of London associate chairman. Felix M. Warburg, New York banker and philanthropist, was chosen chairman of the administrative committee of 40, composed of 20 Zionist and 20 non-Zionist members.

BRITISH TABLE TALK

(*Continued from preceding page*)

he was taken as a boy to New York, where in course of time he invented a cigarette-making machine. This he sold for £160,000, and laid the foundation of his immense fortune. He was a man who loved to give money away. His care for his workers was never a cold and businesslike affair, but personal, and often whimsical. To the hospitals of London he was a constant friend. On his birthday he would give huge sums away. Nor were his gifts limited to his own people; he was a Jew and he gave freely, both in his life and death, to Christian and to Jew alike. The grief with which the news of his death was received among his people was not in the least conventional; he loved them, and in a real sense they loved him, not so much for his gifts as for the way in which he gave them.

* * *

Dr. J. N. Farquhar

A tribute of admiration and gratitude should be paid to Dr. Farquhar, who died a few days ago in Manchester. At the close of his life he was a professor in the Victoria university, Manchester. But at one time he was a missionary of the London Missionary society in Calcutta; he left the society to join the Y. M. C. A. It was his great service to the church to interpret Hinduism, not in the spirit of hostility or censoriousness, but with a large charity. He was a really great scholar, to whom India has reason to be deeply grateful. His books, "The Crown of Hinduism" and others, have made it possible for all English readers to enter into the heart of India.

* * *

And So Forth

There was a bye-election in Leeds last week; the only candidates were the official labor candidate, and a communist; out of a vast election the communist polled 500 votes! A candidate who stood for the dogma that the earth is flat could probably have scored almost as many. The election was of course a farce; but it showed that the communists, who in an industrial constituency can poll only 1 vote in a 100, are a negligible factor. . . . There is much agitation in the army which served under Haig at the design for the Haig memorial. The design represents the soldier mounted on horseback; it is in the style of the modern school of sculptors who are less concerned to produce a model of a man on a horse than to interpret in stone the character of the man as he stood revealed in the crises of the great war. . . . It will scarcely be necessary to send across the Atlantic a commendation of Dr. Rufus Jones' beautiful book of memories, "The Trail of Life in College." It is one of those books which not only introduce the reader to the spiritual history of the author —a history of peculiar interest—but keep alive for all who came after the college at Haverford in the days when Dr. Pliny Chase was teaching.

EDWARD SHILLITO.

Dr. Hartshorne Goes to Yale Divinity

Dr. Hugh Hartshorne, formerly of the University of Southern California, and recently research fellow in Columbia university, has been elected research associate and professor in the field of religious education in Yale Divinity school.

Belgian Catholic Leaders Hold American Films "Pagan"

At the meeting of the Catholic Central Film agency, which groups together 162 motion pictures theaters of Belgium, recently held at Brussels, American picture productions were characterized as pagan. "We must realize," reports the committee, "that the one thing to do is to oppose one production to another—the Catholic production to the pagan American production. Whatever films come to us from the United States are thoroughly pagan. Marriages are broken in them as fast as they are contracted, and women are represented as taking on masculine airs and habits, disfiguring and unsexing them."

Presbyterian and Reformed Church Unity Coming

Resolutions calling for immediate action toward union of all Presbyterian and Reformed bodies into one national Presbyterian organization of 3,300,000 members were adopted by a conference of representatives of various branches of the denominations held early this month at Pen-Mar, Pa. The action followed an address by Dr. William C. Covert, general secretary of the Presbyterian board of Christian education, who urged instant merging of the 13 groups into one. The resolutions point out that a strong tide of sentiment throughout the churches is "sweeping the various units into organic oneness"; the technical machinery for immediate proceeding toward union between these bodies is already set up; the acute need in educational, missionary and humanitarian work of the Christian church makes such union "highly desirable from the viewpoint of efficiency and economy." The Pen-Mar association urges that "all denominational committees and all presbyteries, synods and assemblies, at their next meetings, take definite action so that the achievement of organic union of the Presbyterian and Reformed bodies may no longer be delayed."

The Alberta School of Religion

This year's session of the Alberta school of religion is being held Aug. 20-30 at St. Stephen's college, Edmonton. Rev. Richard Roberts and Rev. Lynn Harold Hough, also eminent scholars from the University of Alberta and St. Stephen's college, are leading the discussion. Dr. Hough contributes five morning studies on "The Adventure of Preaching" and five evening addresses on the general theme, "The New Generation."

The Largest Church in World Methodism

The Christian Advocate reports that two weeks ago the membership of Metropolitan Methodist church, Detroit, Rev. M. S. Rice, minister, was 5,747. The Advocate states that according to available records, this is the largest Methodist church, in point of membership, in the world.

Jewish Agency Approves Budget of Nearly 4 Million for Palestine Work

The Jewish Agency council, meeting recently in Zurich, approved a budget of $3,750,000 for Palestine work during the coming year.

Death Takes Many Religious Editors

At the recent meeting of the editorial council of the religious press, held at Washington, D. C., a memorial was made

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Raymond B. Fosdick* says:

I have read with great interest Dr. Ellwood's new book, "Man's Social Destiny." It is by all odds the most important and most significant book that he has written. It is a scholarly, thought-provoking survey of human trends; a clear look ahead along the road over which mankind is moving.

*Raymond B. Fosdick is a noted lawyer and trustee of the Rockefeller Foundation, General Educational Board.

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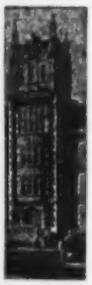

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of the loss experienced during the past year through the death of six colleagues in the editorial fraternity. Those memorialized were Alvin M. Kerr, editor of the Herald of Gospel Liberty; John A. Earl, editor of The Baptist; August Ruecker, Sunday school editor of the Evangelical Synod of North America; Frank T. Benson and Thomas H. Lewis of the Methodist Protestant; and Carlton D. Harris of the Baltimore Southern Methodist. While this council was in session word was received that funeral services were then being held in Cleveland for Dr. Ammon E. Hangen, associate editor of the Evangelical Messenger.

San Francisco Church to Have 27 Stories

In the heart of San Francisco the new building of the Temple Methodist church has attained 16 of its 27 stories. The building will house the church and the William Taylor hotel. It will be one of the tallest buildings in the city.

Death of Rev. Paul F. Sutphen

Rev. Paul F. Sutphen, pastor emeritus of the Church of the Covenant, Cleveland, died Aug. 11 in his 74th year, Dr. Sutphen held the pastorate of Second Presbyterian church, Cleveland, for 25 years, and upon its merging with the Church of the Covenant served as co-pastor with Rev. Alexander McGaffin for six years, then was made pastor emeritus.

Christian Century Issues Wanted For University Library

Miss Grace D. Phillips, of the divinity library of the University of Chicago, would like to have mailed her, if convenient, any of the following issues of The Christian Century: Jan. 1-May 6, June 3,

Chinese Now Control North China Mission

THE complete transfer of all work and property of the North China mission of the American board of commissioners for foreign missions into Chinese control is announced by Rev. Wynn C. Fairfield, secretary of the board. This transfer is said to give full recognition to the nationalistic aspirations expressed by the Chinese Christians of the North China mission in May when their representatives drafted a constitution for an indigenous or purely Chinese church organization.

The American board is the foreign mission agency of the Congregational churches in the United States. The churches of the North China mission through their new constitution have established their own independent ecclesiastical organization under the name of "the Promotional Board of the Chinese Congregational Churches of North China." This board will control, either through gift or loan, all property of the American board in North China except the residences of the missionaries. The missionaries themselves will be loaned by the American board and will be entirely responsible to the Chinese board.

Congregationalists Take Lead

According to Dr. C. Y. Cheng of Shanghai, who is now in Boston, the American board is the first missionary organization to place the entire responsibility and control of its Chinese work and property in Chinese hands. Dr. Cheng is general secretary of the National Christian Council of China, moderator of the Church of Christ in China and a member of the International Missionary council.

The transfer of the control of all mission activities to the Chinese is in accordance with the declared policy of the American board for all its missions and has been the goal for the work in north China since it was started in 1860. The formation of the North China board was accomplished with the counsel of the missionaries on the field, among whom was Dr. Fairfield, who had served in north China 20 years until this spring when he was appointed a secretary for this country. The arrangement for entire Chinese control is also said to be in accordance with the findings of the International Missionary council at its meeting in Jerusalem last year.

The new relationship between the churches of the North China board and the American board and the churches it represents in the United States is indicated in the constitution of the Chinese board: "This board is directly responsible to the Congregational churches of north China in the conduct of a missionary program for the advancement of the kingdom of God in China. However, this board recognizes a stewardship on behalf of the American board in administration of property, funds and personnel granted or loaned by the American board for the purposes for which this promotional board is established. While this promotional board now relies largely upon support of its work by Christians in America, it looks forward to the day and seeks to encourage an increasing support of the missionary work in China from the Congregational churches of north China."

New Status of Missionaries

The missionaries under their new status are to serve on a basis of complete equality with their Chinese associates. They are expected to become members of a local Chinese church and will receive their assignments from the Chinese board. All questions of location, transfer, furlough and resignation are to be settled by the Chinese board in consultation with the missionary concerned. The missionaries are to receive their first appointments to China and to return after a furlough only upon invitation from the Chinese board. Their direct allegience while in China is to be to the Chinese churches because experience teaches "the importance of avoiding dual control."

The American missionaries who will be under the Chinese board number 117. They comprise 25 ordained men, 5 men physicians, 1 woman physician, 11 other men, 36 wives and 39 single women. The Chinese force comprises 14 ordained men, 291 teachers and 266 evangelistic workers including 87 women.

HERBERT D. RUGGS,
Editorial Secretary National Council of Congregational Churches.

June 10, July 15-29, 1915. Jan.-April, May 10, May 17, June 7, 14, July 5, 19, Aug. 30, 1917. Dec. 19, 1918. March 6, Oct. 16, 1919. Jan. 22, March 11, June 17, Dec. 30, 1920. Jan. 13, March 17, 24, 1921. Feb. 16, March 9, April 13, July

Special Correspondence from Chicago

Chicago, August 17.

"TO BE one in spirit is, of course, a great blessing; but if we really are one in spirit ought not that unity lead to a unity which the observing world can see, so that the witness of the church to the one Christ and his one salvation can be unhesitating and unqualified?" This is the question raised by Dr. Cleland B. McAfee, of Chicago, moderator of the Presbyterian church in the U. S. A., in a message which he sent to all churches of that denomination this week. What the world sees, Dr. McAfee insists, is the outer division between the churches rather than the inner unity which it often boasts. He questions the value of denominational isolation which, according to opinion of some church groups, is necessary in order that special viewpoints may be represented. In particular he can see no reason for continued division between the Presbyterian churches. "In the case of the Presbyterian groups it seems incredible that union with any of them would deaden or dim our witness," he says. But Dr. McAfee is interested not only in Presbyterian union but almost equally in Protestant union. He repeats his suggestion made at the St. Paul meeting of the general assembly when, in his speech of acceptance of the moderatorship, he committed the Presbyterian church to the most advanced stand on the organic unity of Protestantism which so far has been taken by any of the major Protestant denominations in America. In his present message he calls on the Presbyterian church to take leadership in the popular movement toward organic Protestant union.

Dr. McAfee Speaks For Union

* * *

A Youth's Service Bureau For Chicago

Shortly after his election last December State's Attorney John A. Swanson announced that he would organize a youth's service bureau as part of his program of crime prevention. The bureau has now been brought into existence as a regular part of the city and county government, sponsored and directed by the state's attorney's office, and Rev. Charles A. Gage, a Methodist Episcopal minister of many years standing in Chicago, has been placed in charge. "The field of service of the youth's bureau," says the prospectus sent out announcing the appointment of Dr. Gage, "is in home, school and club, and in nowise is the character of such service political or partisan or sectarian. To keep a boy from going wrong is infinitely more commendable than using corrective measures on him after he has gone wrong. The new bureau will seek through every available channel to create an atmosphere of helpfulness away from delinquency and crime. To do this we must have not only the whole-hearted cooperation of the police department but also the constructive influence of every civic organization, the personal contact of our teachers in the public schools and playgrounds, and others interested in the welfare of youth. . . . It is expected that the various luncheon clubs, women's clubs, association of commerce, church federation, Salvation army fraternal groups and other civic organizations will see the importance of representation on the advisory board, whose aim will be to stand back of the director in creating public sentiment and in securing support from the proper channels."

* * *

"Desirable" Club Sites

The Union League foundation for boys' clubs has been rendering a helpful service to boys for a considerable period. A "desirable" site for one of their clubs turns out to be exactly that location which would be regarded as highly undesirable for most clubs. Police statistics are studied to discover a location where juvenile delinquency is highest and a club is located in exactly that spot. In the two districts where such clubs have been established delinquency has immediately been decreased. During the past week, following the data supplied by the police department, ground was purchased for the erection of a third club at the southeast corner of Polk and Laflin streets. Architects are now at work preparing plans for the clubhouse.

* * *

Negro Bathers Promised Protection

The newspapers inform us that a committee of prominent Negro citizens conferred last Wednesday with Mr. George Donoghue, superintendent of the South Parks, regarding the bathing beach situation on the south side and were assured that proper protection would be afforded colored bathers. "The policy of the South parks board," Mr. Donoghue is quoted as saying, "is to protect all citizens in the full and unrestricted use of the bathing beaches. The disturbances which have occurred were the results of acts of hoodlums. All citizens are welcome to the use of our parks and they may be assured of full and complete protection."

* * *

And So Forth

During the last ten years, under the guidance of executive secretary Walter R. Mee, the Chicago church federation has grown from a small agency with an expenditure in 1918 of $4,000, to one which will require more than $50,000 to carry out its program for the coming year. . . . Perhaps the largest and most elaborate Protestant church erected in the Chicago area during the past year is that of the First Methodist church, Wilmette. It is a beautiful gothic edifice, costing more than $400,000. . . . The Lake View district, according to action taken by the Chicago board of education, is to be permitted to experiment for two years with a program of week day religious education. If the experiment proves successful the way will be open for the general adoption of the plan throughout the city.

CHARLES T. HOLMAN.

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Death of Mrs. C. H. Morris, Noted Hymn Writer

Mrs. Charles H. Morris, blind hymn

Disciples Approve Union with Baptists

AT the International Convention of the Disciples of Christ there were some 2,500 registrations, of which over half represented the vicinity of Seattle. This attendance was the smallest for several years. The location of Seattle, and the fact that many are waiting to attend the world convention to be held next year at Washington, D. C., explain the slim attendance this year.

The most enthusiasm was manifested over the adoption of the report of the Association for the Promotion of Christian Unity concerning closer fellowship between the Northern Baptists and the Disciples. The twelve recommendations were heartily approved. The convention wished to do more than talk about union, it wanted to take an actual step towards something objective and tangible. There was not a single voice raised in opposition to the motion to approve. Edgar DeWitt Jones and H. C. Armstrong told of the preliminary conferences between the Baptist and Disciple representatives, and strongly supported the resolution of approval. It will be remembered that these same recommendations, when presented before the Northern Baptist convention at Denver in June, were neither accepted nor rejected, but that it was voted to continue conferences between representatives of the two communions. The Disciples, having had two months more in which to consider the recommendations, had their minds fully made up for definite and enthusiastic approval. On the other hand, the Baptists generally knew nothing of the matter until they were called upon to vote. A number of local unions of churches of these two immersionist bodies were reported as having taken place or as being in process of taking place. This positive action of the convention of the Disciples will certainly tend to multiply such unions. The greatest emotional moment of the convention was when the unanimous vote for closer relations was taken. The delegates seemed to feel that the action sincerely looked in the direction of bridging the hundred years of separation between the two bodies.

Discussions in Fine Spirit

The only contest of the convention came over the election of the president of the United Christian Missionary society. The nominating committee, after canvassing for four days over 20 names, nominated W. A. Shullenberger, pastor of Central Christian church, Indianapolis. The nominating committee is representative of the whole country, as one member is chosen by each state convention. This year over 30 members served. When the nominating committee presented this report to the convention, H. O. Breeden, of California, moved to substitute the name of F. W. Burnham, the present incumbent, for that of W. A. Shullenberger and the motion was supported by Milo J. Smith and others. Ernest C. Mobley, chairman of the nominating committee, J. R. McWane, and Edgar DeWitt Jones spoke for the nominating committee. Dr. Burnham presided throughout the discussion, which was in the finest spirit. The viva voce vote to substitute Dr. Burnham's name was declared by him lost; and the motion to adopt the report of the committee nominating W. A. Shullenberger carried. Dr. Shullenberger was not in attendance upon the convention, and the nominating committee had not communicated with him. There is a difference of opinion as to whether or not he will accept. This action was taken at a session of the United society held Tuesday afternoon; that evening Dr. Burnham gave an address on "Whitened Fields," setting forth impressions gained from his recent trip to the missionary fields. Dr. Burnham is the only president the society has had, having been elected ten years ago at Cincinnati when the society was organized.

The New Pension Fund

The pension fund dominated the convention; the program was built around the theme, "Magnifying the Ministry." There have been years of preparation; former conventions had voted approval. It remained for the Seattle convention to set in motion the program. Solicitation of funds will begin at once; eight million dollars is to be raised for "accrued liabilities." The ongoing of the pension fund will be cared for by the minister paying two and one-half percent of his salary, and the church eight percent. W. R. Warren has resigned the editorship of "World Call" to give his entire time to promoting the pension fund. The cause is having the support of all groups—conservatives, liberals, and middle-of-the-roaders. Edwin Errett, editor of the Christian Standard, spoke in favor of this cause. Already about 2,500 ministers have agreed to cooperate. This movement to care for the aged ministers in a dignified way promises to be one of the greatest unifying influences that have come to the Disciples.

The Disciples are an intensely evangelistic people. This convention said much of pentecost; next year, 1930, is reckoned as the 1900th anniversary of pentecost, so graphically described at the beginning of the Acts of the Apostles. The evangelistic sessions preceding those of the convention, as well as the convention itself, made much of the idea of celebrating the anniversary of what is considered to be the beginning of the Christian church. Jesse M. Bader and Charles Reign Scoville have been leaders in organizing this pentecostal sentiment. There is a genuine yearning to deepen the spirituality of the churches. The celebration of any great outpouring of the spirit such as pentecost is fraught with real danger. This convention spoke the word "pentecost" with some reserve; which augurs well.

The new National City church, for which $1,500,000 has been raised, is to be dedicated at the time of the "Pentecostal

(*Continued on next page*)

writer, author of "The Fight Is On," "Nearer, Still Nearer" and hundreds of other hymns, died July 22 at the home of her daughter in Auburn, N. Y.

DISCIPLES' CONVENTION

(*Continued from preceding page*)

convention," to be held in Washington in October, 1930. In addition to the regular convention of the Disciples, there will be a worldwide convention at which there will be representatives from many countries. Robert A. Long, who has had a great passion for the building of an imposing church in the nation's capital, and has, I believe, contributed over a quarter of a million dollars to this enterprise, was elected president of the Washington convention. Although over 70 years of age, he was one of the most active men of the convention.

There seems to be an increasing number of laymen who are regularly attending the conventions, but the number is still comparatively small. The Disciples honor their laymen, for the last three presidents have been laymen, distinguished laymen—namely, E. S. Jouett, Harry H. Rogers, and R. A. Long. Mr. Rogers was called away soon after the opening session of this year's meeting; his address was business-like, precise, and direct; he did not venture upon any exploratory ground.

Seeking Harmony

Judging from the Seattle convention there is a real desire on the part of the Disciples to find the way to greater harmony. They are weary of wrangles; contentious debate no longer gives anyone a thrill. There seems to be a sincere desire to exemplify our plea for union by unity among ourselves. A harmony committee, headed by Judge E. S. Jouett, has done good work throughout the year. The harmony of the Seattle convention was in part doubtless due to the absence of those who have not been in agreement with the actions of former conventions; but not wholly so. If I can at all sense the spirit of the Disciples, there is a widespread determination to live together, to work together, and hereafter to meet together. The harmony commission believes that there will be only one convention of Disciples held next year, and that those supporting the North American Christian convention, to be held this year at Canton, O., in October, will wholeheartedly support the Washington convention of 1930. The commission has some assurance to this effect. There have been two causes for divergence among the Disciples, one a theological and one organizational. The way of harmony seems to be that of freedom; no convention must dictate to the individual or to the local church. The harmony commission stressed the right of every individual and of every church to give its missionary money to any cause or organization; it urged upon the independent agencies (those not now cooperating with the convention), to report to the convention, as it has been their privilege to do ever since the convention was organized. It emphasized the fact that the loyalty of the supporters of these independent agencies should not be called in question. All to whom I have talked at the convention held it as an inviolate principle that the convention must not dictate theologically to any individual congregation; the local congregation must be left free to think and to give according as its own conscience may direct. The recognition of this principle of freedom may point to a reunion of our more or less divided forces. Even if it should lead to a less effective organization of the missionary life, it must nevertheless be followed.

The recent conventions of the Disciples of Christ have strongly tended to business sessions, but sprinkled through the meetings are a number of addresses. Perhaps the most noteworthy of this year's convention were those of Howard E. Jensen, R. H. Miller, A. W. Fortune, S. J. Corey, and E. S. Ames.

The Disciples always respond heartily to the fraternal delegates. Rev. Fred W. Shorter brought greetings from the Congregationalists, and from S. G. Coffin, president of the Christian Church convention. Rev. Mark A. Matthews brought greetings from the Presbyterians; Rev. J. Ralph McGee from the Methodists; E. C. Rankine from Christian churches in Australia. On account of the conferences held between the Baptists and the Disciples a special interest centered in Rev. Elijah E. Hanley, fraternal delegate of the Northern Baptists. Dr. Hanley is just changing pastorates, going from Berkeley, Cal., to St. Paul, Minn.; he is thoroughly in favor of the union of Baptists and the Disciples and is making a real contribution to the cause of union.

For three years now, paralleling the convention of the Disciples there has been a Youth convention, which coalesces with one or two meetings of the convention proper. The Youth convention spoke out on many problems pertaining to youth. It condemned public and promiscuous dancing, but favored dancing properly conducted and chaperoned.

GEORGE A. CAMPBELL.

BOOKS RECEIVED

The Care of the Child, by Alton Goldbloom. Longmans, $1.50.

Senior Method in the Church School, by Mary Anne Moore. Abingdon Press, $1.50.

The Power of a Grave, by Edith Harrison Stump. Christopher, $1.00.

Clough, Kingdom-Builder in South India. Judson Press, $1.25.

Modern Chinese Civilization, by A. F. Legendre, translated by Elsie Martin Jones. Jonathan Cape & Harrison Smith, $2.75.

Later Letters of Lady Augusta Stanley. Jonathan Cape & Harrison Smith, $3.00.

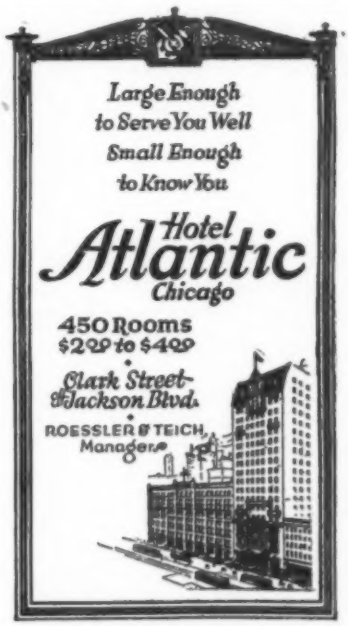
An Indian Commentary, by G. T. Garratt. Jonathan Cape & Harrison Smith.

Cora Potts, A Pilgrim's Progress, by Ward Greene. Jonathan Cape & Harrison Smith, $2.50.

A Girl in Soviet Russia, by Andree Viollis. Crowell, $2.50.

Religion and Progress, by Christopher Dawson. Longmans, $4.00.

The Place of Jesus Christ in Modern Christianity, by John Baillie. Scribners, $2.00.



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Everything is new and experimental in our ideas and our actions; nothing is established or certain any more. The rate, complexity, and variety of change in our time are without precedent, even in Periclean days; all forms about us are altered, from the tools that complicate our toil, and the wheels that whirl us restlessly about the earth, to the innovations in our sexual relationships, and the hard disillusionment of our souls.

FROM this confusion the one escape worthy of a mature mind is to rise out of the moment and the part, and contemplate the whole. What we have lost above all is total perspective. Life seems too intricate and mobile for us to grasp its unity and significance; we cease to be citizens, and become only individuals; we have no purposes that look beyond our death; we are fragments of men, and nothing more. No one (except Spengler) dares today to survey life in its entirety; analysis leaps, and synthesis lags; we fear the experts in every field, and keep ourselves, for safety's sake, lashed to our narrow specialties. Every one knows his part, but is ignorant of its meaning in the play. Life itself grows meaningless, and becomes empty just when it seemed most full.

LET us put aside our fear of inevitable error, and survey all the problems of our state, trying to see each part and puzzle in the light of the whole. We shall define philosophy as total perspective, as mind over-spreading life and forging chaos into unity. And since philosophy is for us no scholastic game played with dead concepts far from the interests of society and man, it shall here include, with no matter how little precedent, all questions that vitally affect the worth and significance of human life . . . [Price, $5.00

Other Current Books of Vital Import

Leaves from the Notebook of a Tamed Cynic: *By Reinhold Niebuhr*

"These pages will be very widely read, even if Mr. Ford misses them. For they contain some of the most acute and penetrating and realistic criticisms of the assumptions on which Detroit and all industrial America is built, and the conflict of the Christian ethic with these assumptions, which have ever been put into print. "This book will do more than any in recent years to make vivid and concrete the head-on conflict which exists between the basic principles and motives of our industrial civilization and the teaching and spirit of Jesues." *Halford E. Luccock* ($2.00).

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